

# The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

*Chillingworth.*

**VOL. II.**

**OCTOBER, 1825.**

**NO. 22.**

For the Gospel Messenger.

## ON THE MINISTRY AS A DIVINE INSTITUTION.

No. XIII.

CHAPTER VI.—CONTINUED.

ON THE SUCCESSION.

HAVING in my last number given the names of those eminent personages who have formed the chain of succession in the sacred office, from the Apostolic age down to our own, it may not be unacceptable to the readers of the Gospel Messenger, to see some account of their history. With more ability than I can claim, with better materials than I possess, and with more leisure than I enjoy, this might be made an interesting, if not an instructive outline of ecclesiastical history; but my engagements will not permit me to give more than a brief sketch of these distinguished men. What is here related may, however, gratify the curiosity of some, or excite the interest of others, who have leisure to consult the voluminous writers on Church History.

The Church of Rome is an Apostolic Church; that is, it was organized, if not founded, by the Apostles of our Lord; and some of its first Bishops were Apostolic men, whose names are recorded in the New Testament.

When, or by whom, Christianity was first planted in the capital of the Roman empire, cannot now be precisely ascertained. It appears (Acts ii. 1—12) that, at the time of Pente-

cost, "there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven," among whom there were "strangers of Rome, Jews and Proselytes." Some of these, probably, were among the 3000 who were converted by St. Peter on that memorable occasion, (*ibid*, v. 41,) and returning to their own country, may have spread the glad tidings of salvation among their countrymen and friends. It is, however, certain, that when St. Paul, first visited Rome, he found a number of Christian converts, several of whom went "as far as the Appii Forum, and the Three Taverns," (Acts xxviii. 15,) to meet him on his way to that city, as a prisoner from Jerusalem. And the fact is likewise proved by St. Paul having written his Epistle to the Christian converts at Rome, sometime before his present journey. St. Paul was the first Apostle who visited Rome, and was twice in that city before it was visited by St. Peter. "On his appeal to Cæsar, he was sent prisoner by Festus, to Rome, A. D. 61, shortly before 'the fast,' or great day of atonement, about the autumnal equinox. (Acts xxvii. 9.) He was shipwrecked at Melita, and wintered there for three months, (Acts xxviii. 1. 11,) and so proceeded to Rome early in A. D. 62. (*ibid*, v. 14.) His imprisonment at Rome lasted two years, (*ibid*, v. 30,) therefore he was liberated about the end of the year A. D. 63, and then visited Greece, Macedonia, and Asia Minor; and returned again to Rome towards the close of A. D. 64, where he was again

imprisoned. (2 Tim. iv. 6—21.) Soon after, Peter visited Rome, and, probably, for the first time." (1 Pet. v. 13.)\*

Although no Apostle planted the Christian faith in the capital of the Roman Empire, yet it is probable, that St. Peter and St. Paul were equally concerned in organizing the converts into a regular church; St. Paul, as the Apostle of the uncircumcision, taking care of the Gentile Christians, and St. Peter, as the Apostle of the circumcision, ministering to the Jewish converts. (Gal. ii. 7, 8.) Caius;† Dionysius, Bishop of Corinth,‡ and Irenæus,§ appear to be of this opinion; and, therefore, we find these Apostles frequently styled Bishops of Rome. Eusebius says, that "Alexander derived his succession in the fifth place from Peter and Paul;"|| and Epiphanius declares that "Peter and Paul were the first at Rome, both Bishops and Apostles."¶ When the Apostles are called Bishops, it must not be supposed that their authority was limited within geographical lines, and that certain territories were assigned them as Dioceses, wherein, alone, they exercised the Episcopal functions. Neither the state of the world, nor their high calling, by the immediate appointment of Christ himself, warrant this opinion. Their authority was universal; wherever they travelled, they were the head of the Church, and occupied themselves with its general interests; organizing congregations; ordaining ministers to preach the Gospel, and to administer its ordinances.

Before the destruction of the Temple, and the total overthrow of the Jewish polity, A. D. 70, none but

Jewish converts were admitted into the Christian Church at Jerusalem; and, it is probable, the same unhappy jealousy operated against the Gentile converts at Rome. The inveterate prejudices of the Jews were not to be overcome at once, even by their conversion to the Christian faith. We find that even St. Peter retained the strongest prejudices for many years after the ascension of our Lord; and when God was pleased to reveal his will to him in a vision, (Acts x. 10—36,) he was constrained to say, "of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted of him." (Acts x. 10—36.) The Jewish prejudices were carried into their religious, as well as social duties; for in several of their religious assemblies, which were wholly, or principally composed of converted Jews, they mixed some of the observances of the Mosaic ritual with the doctrines of Christianity, and kept the Jewish Sabbath as well as the first day of the week.

When St. Paul first preached at Rome, he was rejected by the Jews; but many of the Gentiles rejoiced in his doctrine, and gladly embraced the faith of a crucified Redeemer. (Acts xxviii. 23 to end.) This was the first establishment of the Gentile Church at Rome.

#### I. LINUS.

The Apostles, St. Peter and St. Paul, foreseeing that they were soon to be offered up for the faith, (2 Tim. iv. 6. 2 Pet. i. 14,) appointed Bishops over the Churches which they had organized at Rome.\* The care of the Gentile Church was entrusted by St. Paul to Linus, who is mentioned by St. Paul in his Epistle to Timothy, (2 Tim. iv. 21,) and the care of the Jewish converts was committed

\* Iren. apud Euseb. b. 5, c. 6, et Const. Apost. l. 7, c. 46.

\* Hale's Analysis of Chronol. ii. B. 2, p. 1113. Lond. 1809.

† Cai. adv. Procul.

‡ Dionys. Epis. ad Rom. apud Euseb. l. 2, c. 25, p. 68.

§ Iren. Adv. Hæres. l. 3, c. 3, p. 232.

|| Euseb. l. 4, c. 2.

¶ Contr. Carpocrat. Hæres. xxvii. p. 51. vid. Ham. Dissert. 5, c. 1, p. 256.

by  
nam  
the  
was  
whe  
Gen  
Evo  
vert  
of E  
the  
ginn  
unit  
Bish  
rinth  
estab  
nus  
both  
first  
tles,  
the  
the  
erall  
Son  
foret  
built  
amo  
the  
Acts  
23—  
B  
Linu  
and  
his p  
exen  
ly fit  
dains  
he su  
D. 7  
Gen  
and  
attri  
city  
  
T  
  
\* T. 2.  
213.  
Lond  
tles a  
191.  
Fath  
I  
I  
I  
Echa

by St. Peter to Clemens;\* who is named by St. Paul in his Epistle to the Philippians. (Ch. iv. 3.) This was likewise the case at Antioch, where Ignatius was ordained over the Gentile Church by St. Paul; and Evodius, over that of the Jewish converts by St. Peter;† but on the death of Evodius, the distinction between the Jewish and Gentile converts beginning to subside, the Church was united under Ignatius, the surviving Bishop. Dionysius, Bishop of Corinth, intimates that his Church was established in the same manner. Linus is now universally acknowledged, both by Greeks and Latins, as the first Bishop of Rome after the Apostles,‡ receiving the succession through the Gentile Church, or the Church of the uncircumcision. As the Jews generally had rejected the Gospel of the Son of God, the Apostles, as had been foretold, turned to the Gentiles, and built up the Church of Christ from among those who, before, knew not the true God. (Isa. xlii. 6; xlix. 6; Acts xiii. 46, 47; xviii. 6; xxviii. 17. 23—29.)

But little is known of the life of Linus. He was a native of Tuscany, and it is presumed that St. Paul knew his piety to be fervent, his conduct exemplary, and that he was eminently fitted for the office to which he ordained him. It is generally supposed he suffered martyrdom at Rome, A. D. 78, after he had presided over the Gentile Church 12 years, 4 months and 12 days.§ Some writings are attributed to him, but their authenticity is doubted.

## II. ANACLETUS.

This Prelate is supposed by the

\* Tertull. de Præscrip. Hæret. c. 32. p. 213. Echard's Eccl. Hist. ii. pp. 408, 409. Lond. 1712. Cave's Lives of the Apostles and Primitive Fathers, ii. pp. 188—191. Phil. 1810. Cox's Narratives of the Fathers, &c. p. 33. Lond. 1817.

† Echard's Eccl. Hist. ii. p. 388.

‡ Bowers' Hist. of the Popes, i. p. 10.

§ Euseb. l. 3, c. 13. Epiph. l. 27, c. 6. Echard's Eccl. Hist. ii. p. 400.

Greeks, and many of the Ancients, to be the same as Cletus.\* He succeeded Linus, A. D. 78, in the care of the Gentile Church, and received the crown of martyrdom, April 26, A. D. 91, after having held the Bishopric between twelve and thirteen years.† Some decretals are ascribed to him, but they are now universally supposed to be forgeries.

## III. CLEMENS ROMANUS.

After Anacletus had received the crown of martyrdom, Clemens Romanus, so called to distinguish him from Clemens Alexandrinus, succeeded to the care of the united Church, in the capital of the Roman empire, May 16, A. D. 91. The partition wall between the Jews and the Gentiles having been broken down by the final destruction of Jerusalem, A. D. 70, the Jews were left "without a king, without a prince, without a sacrifice, without an image, without an ephod, without a teraphim," (Hos. iii. 4,) and were dispersed among all the nations of the earth. The Church of Christ at Rome was now no longer distinguished by circumcision or uncircumcision, but was united in one common form of worship and of faith; and by the martyrdom of Anacletus, was under one common visible head, in the person of Clemens, who was ordained by St. Peter. "Clement governed with Episcopal power and jurisdiction the converted Jews," says Dr. Hammond, "while Linus and Anacletus governed with the same power, the converted Gentiles; and upon the death of Anacletus both Churches were united under him."‡

This eminent and Apostolical prelate had the happiness of being mentioned by St. Paul in the Sacred Scripture, and still more happy to have his "name written in the book of life." (Phil. iv. 3.) He was born at Rome, and his family is said to have descended from the Cæsars; but this is by no

\* Cave's Lives, ii. pp. 187, 528.

† Euseb. l. 3, c. 16.

‡ Ham. l. v. c. 1.

means certain. His father's name was **Faustinus**, but nothing more is known of his private history with any certainty. It appears that, before his conversion, the immortality of the soul, and a future state of existence, had powerfully engaged his attention. While devising plans for the removal or confirmation of his doubts on these important subjects, he heard that the Son of God had appeared among men. Meeting with St. Barnabas, the Apostle, at Rome, he heard from him the first tidings of the gospel of salvation; and subsequently became a firm convert to the doctrines of the cross, by the instruction of St. Peter. This apostle finding him ardent and pious, gifted with superior talents and learning, ordained him to succeed him in the government of the Jewish converts at Rome.\*

St. Clemens was zealous for the propagation of the faith, and sent missionaries abroad to spread the glad tidings of salvation, through a crucified Redeemer. Wherever his influence could be useful, there it was exercised. If any thing interrupted the peace or harmony of the church, he interposed his good offices to restore its tranquillity.† A schism having unfortunately occurred in the church at Corinth, they applied for the advice of this Apostolical man, who addressed to them in the name of the Roman Church, an highly valuable Epistle, to compose their dissensions.‡ This schism originated with two or three factious persons, either from envy of the talents, or the authority of the governors of the Church, and a considerable number of persons were seduced to join them. The Epistle of St. Clemens is written with great piety, modesty, and humility, in the name of his Church and not of himself. And although he urges the most powerful argu-

ments, yet he uses the most conciliatory language. He is not, however afraid to call their conduct by its proper name; an "impious and abominable sedition." The mild and Christian conduct of this Apostolic man, is, of itself, sufficient to disprove the claim of supremacy made, in later ages, by the Roman See. If St. Clemens had known himself or his Church, to be the infallible judge of controversies, whose sentence the whole Christian world was bound to obey; and invested with a supreme, uncontrollable power, from which there was no appeal, we might have expected to hear him command obedience, by the power of his primacy, and not by the weight of his arguments. But he neither commands nor threatens, but entreats and exhorts. The supremacy of the Roman See, however, was not then thought of, nor for a long time after the death of this eminent servant of God. It was not, probably, claimed until the seventh century, when the Emperor Phocas constituted Boniface III. universal Bishop.\*

Under the reign of Trajan, Clemens offended the Gentile powers, by the conversion of some distinguished Pagans; and on refusing to sacrifice to their gods, he was banished from his country, A. D. 98, and condemned to work in the marble quarries in the Taurica Chersonesus, beyond the Euxine sea. At this place he met with several Christians, under the same condemnation with himself, who received comfort and courage from the presence of so eminent a disciple of Christ. His constant preaching, and the miracles which he is said to have performed, soon converted the Heathen to the religion of the cross; and in a little time, even the monuments of idolatry were destroyed.†

\* De Præscript. Hæret. c. 32, p. 213.

† Hegesip. ap. Euseb. l. 3, c. 16, p. 88.

‡ Epistola ad Corinthios. See Wake's Apostolical Fathers.

\* See Lowman on the Revelation of St. John, Preface pp. xxix—xxxiii. pp. 92—97. 176, 177. 4th Ed. Lond. 1807. Christian Obs. l. pp. 572. 713. 762. Lond. Ed.

† The miraculous influences of the Holy

When the report of this occurrence reached the Emperor's ears, he sent Aufidianus to prevent, if possible, the spreading of the Gospel. Tortures and death were resorted to in vain. The martyrdoms of to-day, gave strength and resolution to the victims who were to follow. None shunned the cross, when it was their duty to take it up, and to bear it. Tired, at length, with the fortitude of the Christians, the Emperor's officer determined at once to strike a blow which should deprive them of their principal support, and leave them without the hopes of comfort in the midst of their misery. With this view, he seized upon Clemens, and offered him pardon and protection, if he would sacrifice to the gods; and when he refused, he was placed on board of a vessel, and sent some distance out to sea, where he was drowned, having an anchor fastened to his neck to prevent his body from being found.

This atrocious event took place A. D. 100,\* in the third year of Trajan, a little more than two years after his banishment, and about the twenty-fifth of his Episcopate, when he had been sole Bishop of Rome nine years, six months, and as many days, according to Baronius; or according to Bucherius, nine years, eleven months, and twelve days. His martyrdom is placed by Baronius on the 24th Nov. but on the 9th of that month by Bucherius, which is supposed to be the most correct.

Several writings are attributed to this holy man, but all of them are of doubtful authority, except his first Epistle to the Church at Corinth. This Epistle was esteemed so excellent by the primitive Christians, that

Ghost continued with the Church for some time after the Apostolical age. Just. Martyr. Dial. pp. 308. 315. Spencer in Notis ad Origen contra Cels. p. 5. Hale's Anal. of Chronol. ii. b. 2, pp. 1068, 1069. Jortin's Remarks on Eccl. Hist. I. p. 235. Lond. 1805.

\* Euseb. Eccl. His. lib. 3, c. 34. Hieron. De Script. Eccl. in Clem.

it was publicly read in their Churches, as we are assured by Dionysius, who was Bishop of Corinth A. D. 180, and this practice continued for three hundred years after the death of its author; and according to some, down to the fifth century.\*

A PARISH MINISTER.

For the Gospel Messenger.

#### ON PUBLIC RELIGIOUS LIBRARIES.

AMONG the most judicious measures of our Society for the Advancement of Christianity, was the creating in this city, a Library composed chiefly of theological works, to which the members of our Church, by contributing annually a small sum, and the candidates for the ministry without expense, might be permitted to have access. To this institution several persons both in and out of the city, and in particular the late Gen. Pinckney, Col. Samuel Warren, and Tho. S. Grimké, Esq. have contributed valuable books.

It is very desirable that a public library should exist in each of our country parishes, not only as an obvious means of advancing the great cause of knowledge and virtue, but as an important auxiliary to the Minister of the Church, in whose intellectual and moral improvement each of his parishioners is of course seriously interested. It is well known that books are expensive, especially those larger ones which are chiefly used for reference, and it is not often that they are to be had in a private library, at least in the library of a Minister whose pecuniary ability is in general so limited. It is with great pleasure, therefore, that we have understood that in several of our parishes library associations have been formed, and

\* Jun. Prefat. in Epis. Clem. Euseb. I. 3, c. 12. Hieron. vir. illust. c. 15.

See this excellent Letter in Archbishop Wake's translation of the Apostolical Fathers, pp. 11—24. 145—182. New-York, 1810.

we trust that in due season no one of them will be without such convenient and useful institutions.

With the view of promoting this purpose, liberal appropriations were made in the last century by the Society for Propagating the Gospel, who were chiefly moved thereto by the Rev. Dr. Bray. The Rev. Wm. Reeves, in his admirable work on the Fathers, most probably had the above excellent Society in view when he expressed himself as follows: "God be praised, the country clergy have some *lay friends* yet, as well as those of their own order, who think them objects not of ridicule, but pity; who 'love our nation,' and have enriched us with libraries to assuage the pain of contempt and poverty by an application to books, and to enable us to serve God and his people better: For which be their memories ever precious among us, and 'wheresoever in these parishes the Gospel shall be preached, there let this also, that these men have done, be told for a memorial' of them till the resurrection of the just, when 'he that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward.'"

ZEAL ACCORDING TO KNOWLEDGE.

To the Editors of the Gospel Messenger.

THE subjoined remarks taken from a late number of the Christian Observer, indicate an awakened attention in England to the subject of theological education, which I am happy to believe, is, in part, the fruit of the interest excited in that country in behalf of our own Seminaries. It would gratify me much to be able to add, that the remarks are less applicable to this country than to that; but as truth will not allow this, I am desirous at least to appropriate to ourselves the benefit of any influence

which they may have in promoting the cause of Biblical learning, by recommending them, through your pages, to the notice of your readers, both lay and clerical. To the latter they hold out an inducement to study, and to the former an encouragement to promote sacred learning by a liberal endowment of our *Theological Seminaries*.

A. A.

From the Christian Observer.

#### ON THE USE AND IMPORTANCE OF BIBLICAL STUDIES.

THE slight degree of attention paid by the great body of theological students in this country, to the original language of the Old Testament, has been often and justly lamented. At different periods of our history, we have indeed had men among us who have cultivated this department of literature with splendid success, and applied it with signal ability to the elucidation of the Scriptures. But still it cannot be denied that little comparatively has been done, and that our countrymen, while they have extended their researches to almost every subject, either literary or scientific, have been far eclipsed by the continental nations, both in the number of those who have devoted themselves to this study, and in the extent to which these inquiries have been carried. By far the greater part even of our clergy are entirely unacquainted with the Hebrew text, and few indeed are critically versed in its niceties; though upon them as the accredited guardians of religion, devolves the office of explaining and enforcing the truths which it contains. This circumstance will appear the more surprising, when we consider the ardour with which theological studies in general have been prosecuted amongst—the number and variety of our religious controversies, both amongst the members of our own church, and the sece-

ders from her pale—and the zeal, for which we have long been distinguished as a nation, for practical piety and devotion.

In the hope that some of your readers may be induced to consider this subject with the attention which it deserves, and be led to the cultivation of a much neglected field of inquiry, I beg to offer a few thoughts, upon the use and importance of Biblical studies. It is gratifying to witness the growing interest which they have of late begun to excite in our universities; (I allude more particularly to one of them;) nor can we speak too highly of those whose zeal and piety have been employed in enkindling the flame. May it spread far and wide, and be the means under the merciful providence of God, of promoting in an eminent degree that "sound knowledge, and religious education" for which, in our university pulpits, we are stately called upon to pray.

Much might be said relative to the advantages to be reaped from Hebrew literature, considered merely as a literary pursuit. To the antiquarian and philologist it opens a most interesting and extensive field of view. But it is in its more particular application, as being the channel through which, from the earliest times, the streams of Divine Revelation have flowed, that it has an especial claim to our regard. Like the ark of the Covenant, it has been for ages the depository of those sacred records which were written with the finger of God, and conveyed to mankind a transcript of his will.

As the Bible is the only source from which a knowledge of true religion can be derived, it becomes a matter of the first importance, that the language in which it is written be properly explained; for any inference which is deduced from incorrect or imperfect views of it, is an inference, not from the word of God, but from the opinions of men. It is impossible

to say how many false ideas have been formed upon the most momentous truths, how many unscriptural tenets maintained, how many disputes excited from the circumstance of our making a translation, and not the original Scriptures, our text book in divinity. The excellence of our English version is universally admitted; but the study of Oriental literature, and of Biblical criticism, like every other pursuit which has occupied the time and ingenuity of man, has been making continual progress since that translation first appeared. Without therefore in any degree depreciating either the labour or the learning of those excellent men who bequeathed to us this invaluable testimony of their powers of learning and sound criticism, we may fairly infer that every biblical student of the present day would derive incomparable benefit, were he to imitate their example as well as profit by their experience, and lay the foundation of his theological knowledge in an accurate and extensive acquaintance with the Hebrew text. In the case of the New Testament, every sound classical scholar will be ready to admit, that, although a translation may suffice extremely well for the practical and devotional study of its contents, it is only by a careful attention to the Greek original, that he can become thoroughly imbued with the spirit of its several authors, and enter into all those nicer shades of meaning which distinguish their respective compositions. Now, whatever be the value of this argument as far as concerns the due interpretation of the New Testament, it is equally applicable to the language of the Old. We are too much in the habit of considering the Scriptures as a single and entire volume, to be interpreted throughout upon identically the same principles, without any reference to the distinguishing character of the authors of its several parts, or the peculiar use of words in the ages in which they

respectively wrote. The canon of Scripture being complete, and our attention being habitually directed to it through the medium of a translation, which, being coeval in all its parts, has thrown a clothing of the same texture over many things essentially distinct, we forget, while studying its contents, that ages intervened between the composition of its extreme books; and that the same or similar circumstances which modified the beautiful language of Greece, exerted an influence of the same kind, though perhaps differing in degree, upon the vernacular tongue of the Jews. The analogy that subsists between the changes incidental to language, and to the beings whose ideas it embodies, holds good in this as in other instances. The golden and silver ages of Hebrew literature are perfectly distinct, and a correct understanding of their varieties is essential to a full knowledge of Scripture. The language of poetry is again different in some respects from the sober livery of prose. Now all this, whatever be its value in the due interpretation of the Bible, must be lost to one who is ignorant of the language employed. It is true that the less instructed may avail themselves of the light which has been thrown upon these subjects by the labours of the learned; but we might as well expect to see with the eyes of another man, as to reap the full advantage of another man's intellectual labours, unless our own minds be to a certain degree informed. Without this prerequisite, we have not the means of judging respecting the accuracy or even the probability of such matters as are brought before us. We cannot, in short, have an opinion of our own. The necessary consequence of this inability is, that our views are confined, and our judgment becomes enslaved to the opinions of others, in whose assertions we have been taught implicitly to confide.

It is not intended, in these remarks, to exalt above its proper rank, the

value of human learning, as subsidiary to the study of the Scriptures—nor to place it at all in competition with that teaching of God which is indispensably requisite. Neither, again, is it intended to imply that it is the duty of all divines to forsake the province of expository theology, and to give themselves to the critical study of divinity. Let the basis of our knowledge be laid in deep humility. Let us earnestly desire and heartily pray for the continual illumination of God's Holy Spirit, without which, though we had investigated all the stores of antiquity, we should be but as the sounding brass and the tinkling cymbal. But let us at the same time open our eyes to the fact that we are living under an ordinary, not an extraordinary dispensation of that Spirit; and that we cannot attain, but by his blessing on our diligent research, that knowledge which in the miraculous ages was conveyed by immediate inspiration. Where the degrees of piety, diligence, and all other circumstances are equal, the best theologian and most learned man will make the most useful divine. It becomes us, therefore, in our measure, to aim at what may be extensively useful, though not to the exclusion of other things, which our peculiar circumstances may render more expedient.

Upon the importance of duly understanding the Old Testament, we might fairly build the necessity of Hebrew learning. But this is not all. The influence which its language has exercised upon that of the New gives it an additional importance, of which the biblical student ought not to lose sight. Without a competent knowledge of it, we cannot avail ourselves of the labours of such men as Lightfoot and Schoettgen, whose researches in Rabbinical literature have enabled them to illustrate its phraseology to a degree which could scarcely have been conceived. This knowledge is also necessary to enable the Biblical student duly to appreciate

18  
tha  
nui  
whi  
and  
The  
sch  
vine  
pear  
to t  
and  
man  
orig  
acqu  
addi  
Ever  
affor  
is ve  
could  
Jew  
bued  
matio  
beari  
pose  
Rom  
incom  
whic  
amid  
whic  
a con  
ed.  
Ar  
small  
enlar  
learn  
cy to  
super  
most  
are th  
judice  
higher  
truth,  
mists  
upon  
progr  
arrive  
others  
room  
our fe  
persu  
ingly  
ably  
"that  
knowl  
GOS

that irrefragable argument for the genuineness of the Christian Records which arises from the peculiar style and dialect in which they are penned. The Latinisms which a classical scholar will detect in them, may convince him that the age of their appearance must have been subsequent to the triumph of the Roman arms, and the subsequent introduction of many of the political terms of Roman origin into the conquered lands. An acquaintance with Hebrew will give additional value to the argument. Every chapter of the New Testament affords decisive evidence to one who is versed in Oriental idioms, that it could have been written only by a Jew. A work written in Greek, imbued with the phraseology and idiomatic expressions of Palestine, and bearing distinct marks of being composed under the preponderance of the Roman power, carries along with it incontestable proof of the date to which it should be assigned. Nor, amidst the mass of evidence upon which we build our holy faith, is this a consideration lightly to be regarded.

Another benefit, and one of no small importance, resulting from an enlarged acquaintance with Biblical learning in its purest form, is its tendency to promote peace, and to soften the asperity of religious disputation. The most vehement of all controversies are those which are founded in prejudice and contracted views. The higher we ascend in the search of truth, the more do we rise above the mists and exhalations which brood upon the valley beneath. In the progress of our inquiries, if we do not arrive at the same conclusions with others, we learn at least that there is room to differ, and can endure to see our fellow-student adopt a different persuasion to our own, without feeling a conviction that ours must inevitably be correct. It is true, indeed, "that knowledge puffeth up:" but it is knowledge when abused; and I must

again remark, that I am not instituting a comparison between piety and learning; but between a pious man, who has superadded the blessings of learning to those of religion, and an uninformed though devoted servant of God. How many of the disputes and schisms which have rent the Christian church might have been avoided, but for that positiveness which is the inseparable companion of ignorance!

It has been objected to the study of Hebrew that it tends to unsettle the mind, and to involve in perplexity many points, which but for its interference would have been clear and undisturbed. It may indeed, as enlarged knowledge always will, teach us to call in question some positions which we may have imbibed in our very childhood, and from long acquaintance have learned to consider sacred. But no thinking man will allow this to be any argument against improvement in Biblical any more than in any other science. The immutable interests of truth can never suffer from knowledge well applied.

It is well known that Oriental literature has been of late years prosecuted with astonishing success upon the continent, and especially in the universities of Germany. The most philosophical grammars in Hebrew, as in other languages, with the most copious and accurate lexicons of the Oriental tongues, have been imported from that country into our own. Happy would it have been, had the knowledge so well acquired, been in all instances directed to the purest ends. But this unhappily has not been invariably the case. A system of interpretation has been widely adopted by the continental theologians, which, if fully acted upon, would rob Revelation of all its peculiarities. There are indeed, even among their own body, honourable exceptions of persons who have stood forward in opposition to the wild hypotheses of the German theologians; but the infection has spread far and

widely, and has produced consequences which the Christian student cannot sufficiently lament. It is extremely desirable that the lovers of sound doctrine should meet such critics as those to whom I allude, upon their own ground. The writings of the German divines are beginning to be extensively circulated in this country, and will undoubtedly be more so, from the quantity of philological information which they convey. The only safeguard against the wild and unscriptural opinions conveyed in them, is to be found in the successful culture and proper application of Biblical knowledge. With the same weapons also must we combat, as they from time to time arise, the false and injurious doctrines, which the Unitarians of our own country are continually endeavouring to obtrude upon the pages of the sacred volume. The most illiterate Christian, with the vernacular version in his hand, may indeed easily confute their unscriptural opinions; but as they appeal from this simple process to elaborate philological arguments, it is necessary that the sound Biblical student should be able to meet them in this arena, and thus to overturn, as has hitherto been most triumphantly done, their unhallowed speculations.

An extraordinary zeal for the diffusion of the truth in foreign lands, is one of those characteristics of the present age, upon which it is impossible for a considerate and christian mind to reflect without feelings of the most lively satisfaction. The Christian beholds in this anxiety a pledge of the reality of that principle which has given it birth. He dwells upon it with delight, as affording a happy anticipation of those glorious days, pointed out, as he believes, in the shadowy forms and obscure though glowing language of prophecy, when the blessing which he has long considered his own will cease to be so in a peculiar and distinctive manner; the knowledge of God's word, like the light and

heat of the great luminary of heaven, having gone forth unto all lands, and the sound thereof unto the ends of the earth. To both Jew and Gentile the voice of invitation is now addressed, that the wall of partition being broken down, they may all become one fold under one Shepherd. The expedients to which Christian benevolence may have recourse to the furtherance of these objects, are as diversified as the various situations and circumstances of those in whose breasts it dwells. Perhaps, however, it may not be too much to say, that a life devoted to Oriental studies in general, and with an especial reference to Biblical criticism and interpretation, might, by God's blessing, be a gift, than which it would be impossible in the present state of the church to cast one more valuable into the treasury of christian love. A knowledge of Hebrew and of the Hebrew Scriptures is the only weapon where-with we can hope to assail the Jew. Entrenching himself in prejudices which education and habit have fortified, with the conviction that his has long been an injured and persecuted race, he betakes himself to a species of argument, the subtleties of which can be unravelled only by those who are acquainted with the language to which he refers, and the peculiar nature of the criticism which has been employed upon it. And who, when Egypt and Ethiopia shall stretch out their hands for the word of God, will be able to satisfy their cravings, and to impart to them the bread of life, but those who possess such facilities of communication, as a knowledge of their vernacular tongue can alone supply?

To the Christian who delights in the devotional study of the sacred volume, and like the Psalmist, meditates therein day and night, it must be a source of unspeakable satisfaction to have access to the original languages in which it was composed. To sing the songs of Zion in their na-

182  
tive  
with  
the  
tar,  
are  
they  
spiri  
num  
affec  
wors  
truth  
foun  
is re  
sed  
tion  
recom  
ment  
the j  
enga  
sure  
so of  
litera  
vient  
for th  
gladn  
is un  
thirst  
from

W  
perm  
of ou  
tice  
NEW,  
day  
concl  
Mich  
being  
"The  
and t  
derst

An  
did w  
virtue  
of ch  
to see  
stater  
much

tive beauty—to enjoy communion with the saints of old—and enkindle the flame of piety upon the same altar, are privileges of high value. Nor are they mere gratifications only, but they are often productive of great spiritual benefit, opening to us unnumbered associations calculated to affect the mind, and to assist us in worshipping God in spirit and in truth. The Hebrew Psalter has been found by many Christians, what there is reason to believe it was to our blessed Lord himself, a manual of devotion and praise. Bishop Horne has recorded, in the Preface to his commentary, how rich and various were the joys which he experienced while engaged in the study of it. The pleasure of which he speaks may be that also of every Biblical student, if only his literary attainments be made subservient to the same hallowed purposes; for the permission to draw water with gladness out of these wells of salvation is unlimited. Would that all felt that thirst which nothing but the water from this living spring can satisfy!

A.

We have requested and obtained permission to insert in this number of our work, the following brief notice of the late General C. C. PINCKNEY, with which, on the second Sunday after his decease, Bishop Bowen concluded a sermon delivered in St. Michael's Church, on the *wisdom of being religious*; from the words, "The fear of the Lord is wisdom, and the knowledge of the holy is understanding," Prov. ix. 10.

Among the many names, splendid with the renown of ability and virtue, to be found in the annals of christian faith, it is our happiness to see that of the venerable patriot, statesman, and soldier, who, long so much the pride of our community,

has recently been removed from all mortal scenes. Gratitude for the so great prolongation of a life so valued and useful, did not forbid the sorrowful sense of privation, when at length, its days were numbered, and the affections of a mourning people, have copiously poured their tributary honours over his memory. In this place, circumstances would permit no expectation of its eulogium. They had assigned it to other scenes, where, it has been executed with pious pastoral fidelity and excellence. Yet here you will see no transgression of limits, within which, your ministers may properly consider their duty to be placed, in the mention of this honoured and lamented man, as an example of the peculiar wisdom, which it has been the business of this occasion to vindicate before you—the *wisdom of religious faith and practice*. We glory, as Americans, in the name of General Pinckney. We glory in his name, because of its so honourable association with the events which made our country independent and great among the nations of the earth. We glory as members of this commonwealth in particular, in the reputation of his martial bravery and science, his political magnanimity, his ever even unsuspected integrity and honour, his enlightened ability and usefulness in the various occupations of public, and his urbanity, benevolence and amiableness, in all the intercourse and relations of social and of private life—and we are justly proud of his illustrious name, as that of one, whose intellectual excellence, threw its adorning brightness over all the widely extended circle, of which he was, so long, the centre. Shall we not, also, as Christians, indulge a similar delight and pride, in the memory of this so eminently wise, honourable, virtuous and enlightened citizen, as that of one who firmly believed in Jesus, and steadfastly followed his commands? Simulation, it is well known to all, was in no instance

more remote from the human character, than in that of this our venerable christian brother. His religion is sincerely believed to have been deeply seated in the heart. It were scarcely possible that any one who saw him in the house of God, a partaker in its solemnities, and especially at the table of its most holy and interesting ordinance, should doubt of this; or should not receive a lasting impression of the strong and intense conviction of mind and soul, which was evident in his aspect and demeanor.

The religion of Gen. Pinckney was not the mere result of accidental circumstances of domestic influence and education. Strong as the tendency of parental authority and example, must, in his case, have been, to institute religious faith and obligation as the principle of future life and character, it is certain that circumstances powerfully combined to impress the progress of his mind and habits towards manhood,\* and in all his early manhood, in a far other manner; nor is there reason to believe that the profession which he conspicuously made of Christian principles, as a member of the Church, in the communion of which he died, was the result of any earthly influence, but that of the same profound and extensive inquiry, carried at an advanced period of life, into this subject, which, otherwise so variously applied, entitled him as much to the reputation of general learning and knowledge, in a degree seldom to be found, as to that of enlightened Christian piety.

The religious obedience of this venerable member of the Church, was in accordance with his religious profession. As in every instance, the religious obedience of man, at best, must be, it was, indeed, imperfect.†

\* It was in the high day of literary and philosophical infidelity, that Gen. P. pursued his professional studies in France and England.

† It has been erroneously apprehended, that General Pinckney, although not the

Still we may indulge the grateful sense of the value and excellence of his christian practice, and regret that consistency of conduct with profession, as honourably exemplary as his, is not more frequently to be rejoiced in, and that which is less so, less frequently, in all religious communities, to be deplored. In all that the religion which he professed, required, of charity and kindness, condescension and humanity, equity and truth, simplicity and godly sincerity, a less exceptionable example than his, will, seldom, it is believed, present itself to the most extensive observation. And of that influence of religious faith, which induces the habit of devotional communion with God, and makes it the solace and support of the soul in trouble, in sorrow and in death, we have authority to be assured of the existence, in the case of this distinguished man, in a manner the most happily efficacious. The character of the disease, which closed the scene of his mortal life, forbade any such converse with surrounding friends, as could, particularly and distinctly, make known the religious feelings of the hour. But they were manifest in an influence, which marked his death with a composure and tranquillity of spirit, a patience and complacency of temper, and an often illumined devoutness of aspect, bespeaking to

advocate of duelling, yet, to the latest period of his life, countenanced, with the high authority of his concurrence, the prevailing sentiment of its unavoidable necessity. The contrary is abundantly warranted to be believed. While still in the fulness of its vigour, his mind became disencumbered of the imposition, to which on this subject, the best minds have often unhappily, been submitted; and although his sympathy and kindness, were never withheld from those, who, in this respect, subjected themselves, with no offence against what he held to be honour, to that tyranny of opinion, under which, he confessed, that it had been his own misfortune, to have laboured, yet was there *no ground*, on which, he would permit the justification of the duellist to rest.

the  
mel  
the  
the  
with  
assu  
In  
and  
mun  
whic  
tual  
ence  
flue  
the  
inter  
his  
and  
ly, l  
all t  
is in  
to fe  
our,  
he v  
ious  
from  
all t  
dom  
dom  
ness  
with  
in C  
who  
prin  
had  
good  
sity  
in re  
scac  
foun  
glor  
grav  
F  
the  
lives  
the  
care  
far o  
thou  
cern  
with  
perc  
auth  
by v

the beloved relatives who shared the melancholy privilege of witnessing the scene, the steadfastness of faith, the presence of the Giver of grace with the believer, and the comfortable assurance of immortality.

In thus adducing the late venerable and long honoured head of our community, as an example of the wisdom which consists with sincere and effectual christian conviction and obedience, I am not conscious, of any influence, which could lead me beyond the line which the strict fact of his interesting case will warrant. Let his memory, then, remain with us; and upon the youthful mind, especially, let its impression be placed, with all the solicitude with which it becomes us in our various stations and relations to feel for their best interest and honour, as that of one, who, honoured as he was of men, yet was mainly anxious *for the honour that cometh from God*; who, wise as he was in all that makes the reputation of wisdom among men, saw in the best wisdom of the world, naught but weakness and ignorance, in comparison with the wisdom, which, through faith in Christ, is given from above; and who, happy and blest, as, for the principal tenor of his lot on earth, he had been, yet knew no happiness, no good, that could supersede the necessity to man, of the Christian's faith in redemption through the atoning efficacy of the cross, and the hope founded only upon it, of "*honour, glory and immortality*" beyond the grave.

Finally, awed and admonished by the example of him whom while he lived, we so delighted to honour, let the sceptical, the scoffing and the careless, be induced to consider, in a far other manner, than they have yet thought needful, the things which concern their salvation, and look to Jesus, with another aspect than that of superciliousness or indifference, as the author and finisher of the only method by which it can be effected. Ani-

mated, at the same time, by the excellence of religious wisdom, adorning with its lustre, the memory of this admired and venerated man, let the believers and friends of the Gospel of the Son of God, rest with increased confidence in the things, which they have learned, and in their sober deliberate judgment have approved. In the conduct of one, who felt it not condescension in him, elevated as he was by character, understanding and condition, to lend his zealous attention to all that might justly claim it, as instrumental of the advancement of religious truth, let us find a new incitement to act, for its interests, and the glory of God, in the virtue and happiness of men involved in them, a constant, consistent and decided part. Above all, let the memory of his religious conduct, in the sanctuary so holy, and in all the intercourse of life, so benevolent and just, be recorded legibly among us; that by the pursuit of true religious wisdom, thus constituted, we may be induced to endeavour to bring honour to the cause of Christ, and *put to silence the ignorance of foolish men*. Followers of Jesus, as *the Captain of our salvation*, let us, like our departed father, glory in his cross. Faithful to his laws, and therefore, glad expectants of the immortality he promises, "*let our souls,*" like his, "*boast themselves in the Lord,*" *all the day long*, that while the humble hear thereof, and are glad, the proud may be brought to the acknowledgment, that *the fear of the Lord, that is wisdom, and the knowledge of the holy, that indeed is understanding*.

---

*Reason and Revelation.* If we reject the light of revelation, and trust to the faint glimmering of human reason, it is like hunting for an intricate and obscure path by the weak rays of a candle, in the darkness of night, when we might have pursued the same research, in the blaze of the noon tide sun.

*For the Gospel Messenger.***"WHAT KIND OF IMPROVEMENT  
THE CHURCH OF CHRIST IS CA-  
PABLE OF."***An Extract from Vincentius Lirinensis.*

O TIMOTHY, O Bishop, O thou preacher or teacher of the word, if the Spirit of God has accomplished you with skill, dexterity, and wisdom, and all the other gifts of a master or builder, be thou a Bazaleel of this spiritual tabernacle, the Church of Christ; do thou, like a divine artist, polish the precious jewels of this heavenly doctrine; set them with fidelity, and with all the advantages of wisdom; and where you can, add lustre, grace, and beauty. But to speak more plainly; in all your expositions let it be your business to set that only in a clearer light, which was believed before but more obscurely; let posterity bless your understanding for helping them to see that more perfectly which their forefathers worshipped in the dark. And lastly, be sure that you teach the very same things you have been taught; and in such a manner too that when you take the liberty of expressing yourself after a new mode, you deliver nothing new in doctrine. But here then perhaps 'twill be asked, What! Nothing new, must there be no proficiency, no improvement of religion in the Christian Church? Yes, without doubt, very much; for who can be so envious to man; so professed an enemy of God, as to labour against such improvement? But then we must be sure not to change Christianity, under the pretence of improving it: For to improve any thing to the utmost, is to enlarge that thing to the just standard and perfection of its own nature. On the other side, 'tis not so properly an improvement, as a change, when we mix something heterogeneous, and the thing ceases to be what it was in its own nature, and becomes of another kind. 'Tis the duty then of all, and every indi-

vidual Christian in every age of the church, to increase and grow in understanding, knowledge, and wisdom; but then they must continue Christians still, the growth must be natural, in one and the same kind of faith, in the same meaning, and in the same mind.

Let this then be our rule, let our minds grow in religion, just as our bodies grow in bulk; for these, though by degrees they exfoliate and disclose that perfect symmetry of parts they had before in little; though they expand and enlarge their size, yet continue the very same bodies they were. There is a great difference, 'tis true, between the flower of youth and the maturity of age, yet the man in his youth, and the man in his old age, is the same man still; and though his stature and his looks may be altered, yet his nature is the same, and he the very same person he always was. Our members in our infancy are small, and in our youth large, but for all this they are the very same members still; for infants have all the parts of men, and whatever we find produced by the maturity of age, is nothing but an evolution of that which was in the seed; so that there is no new perfection of essence accrues to man by growing old, he then has that only in large, which he had before in little.

From hence therefore 'tis evident, that this only is the just and regular way of increasing the established and beautiful order of growing, when we always retain the same parts, and the same figure; and time does nothing else but spin out those principles to their due proportion, which the wisdom of our Maker formed in us from the beginning. But now if the human shape should grow deformed, and at length degenerate into a figure of another kind, or there should be any addition to, or any diminution from, the just number of parts, such a change, I say, must necessarily either ruin the whole body, or make it

monstrous, or certainly weaken it in a very great measure. In the same manner it is that the Christian religion must grow; this is the rule it must follow in its proficiency and improvement. It is to be corroborated by years, it is by degrees to increase to its just breadth and height; but in all this time of growing, it must continue pure and entire, and perfectly the same in all its several parts and members. But to speak more plainly, the Christian faith must never admit of any alteration in its essential properties, either by augmentation or diminution, but its definition or essence must always continue one and the same.

For the Gospel Messenger.

ADVERSARIA, No. III.

*Attributes of the Saviour.* Arians, Socinians, and Unitarians, in their attempts to support an hypothesis, greatly obscure the principal and distinguishing glory of the Gospel, and sap the foundation of a poor sinner's comfort. For my part, I find I stand in need of an *Almighty* Saviour, an *Almighty* Helper, an *Almighty* Physician, an *Almighty* Shepherd. If I am one of "his people, and" of "the sheep of his pasture," then I am an individual of a very numerous flock; a flock wide diffused and scattered "on a thousand hills" throughout the habitable world: And if my Shepherd be not possessed of attributes unlimited and incommunicable divine, I should fear being overlooked amidst the multiplicity of objects and concerns which must engage his attention. But if Jesus, my Shepherd, be the omnipotent, omniscient, and omnipresent Jehovah, as David's Shepherd was, then my fears depart, suspicious glooms disperse, and cheerful hopes of protection and safety dawn and revive. I see in my Shepherd every perfection requisite for the office he sustains, and every qualification necessary to

enable him to take care of such needy, oppressed, frail creatures as we are. He is perfectly acquainted with every individual of his flock; he is intimately near them; his eye is upon them, and his ear is open to the prayers of all, equally as to the prayer of any particular one; his arm supports, leads, guides, and protects them at all times, in all ages, and in all places: Their thoughts, their wants, their weaknesses, and complaints are all known to him; he is all-wise and all-mighty, and therefore he is able to penetrate the most secret devices and hidden machinations of their enemies, control the infernal powers, and take the wise in their own craftiness: the government is upon his shoulders, and the administration of universal providence, over all nations, families, and persons, throughout the universe, is in his hand; and he can so effectually restrain, control, and manage in every case and circumstance, as to cause all things to work together for the good of those, who have put themselves under his pastoral care, and trust him with their all. "He feeds his flock as their shepherd, he carries the lambs in his arms, and gently leads those that are with young."

Such is our Shepherd; and could I be induced to suppose, for a moment, that he is not possessed of every attribute of divinity, supreme, and incommunicable, my hopes would sink, my heart faint, and my soul despair. But the very nature, of his office requires that he should be possessed of these divine perfections, and the Holy Scriptures assure us that he is possessed of them. And are we indeed under the care, management, and protection of such a shepherd? Can we, through grace, say, "we are his people and the sheep of his pasture?" Then, surely, we have as good a right as David, to say, *we shall lack nothing*; nothing essential to our supreme, and final good. Like sheep, we are weak and prone to wander; but he restores the soul, reclaims from crooked ways,

and leads in paths of righteousness for his *name's sake*. And what is his name, here referred to; but, the Lord, the *Shepherd*? This is a name of office, which he will not forget; but in every particular act in character, as the tenderest, the kindest, the best, and the most vigilant and careful shepherd. O how safe, and happy are his people! I am a poor, weak, wandering and stupid creature; I know it: I feel it. I am oppressed, defenceless in myself, and surrounded with enemies and ravenous beasts of prey. All of us, I doubt not, are in the same predicament. Yet, why should we fear, seeing all is made up in the fullness, power, wisdom, faithfulness, care, and compassion of our divine Shepherd. My trust is, that he will provide for us, heal, restore, protect and guide us by his counsel, and, in spite of the combined powers of earth and hell, lead us safe to glory. Then shall we see him as he is, be transformed into his likeness, be seated near him, and dwell in his presence forever. *Life of Jarratt*, pp. 199—203. Balt. 1806.

**Sectarian Errors.** Some sects have no precise ideas, and therefore no Creeds, Catechisms, Confessions of Faith, nor any ecclesiastical history; hence their doctrines will be unsteady; sects will ramify and mix imperceptibly, keeping the same names, in such a manner as to elude all regular and systematical investigation. *Hey's Norrissian Lectures*, III. p. 38.

**Church of England not Calvinistic.** The 17th Article points out the danger of indulging unfounded notions concerning predestination; and, lest any of the terms which it has employed should be supposed to lie open to an arbitrary and personal interpretation, it closes the subject with a caution, which is intended to cover and control the whole—"that, in point, of belief, we are to receive the

divine promises as they are generally declared in the scriptures; and that in point of obedience, we are to follow that will of God which is expressly enjoined to us in his word." *Quarterly Review* II. p. 270. Am. Ed.

**Faith without works.** Some persons will fast and pray, sigh and groan, yea, and do all acts of religion which cost them nothing, but will not give one farthing to the poor: what benefit is there of all the rest of their devotions? *Basil. Homil in Matt.* xix. Read James ii. 14—19.

**On plain preaching.** "The test of the excellence of a sermon is the degree of its approach to the scriptural model, and it may be confidently affirmed of the New Testament, that it is the simplest of all Books; and of the Saviour of the world, that he is the plainest of all teachers. We may observe also, that that eminent Apostle St. Paul made it his boast, that in all his communications and addresses to the churches, he had used "great plainness of speech." We have often to regret, both in reading and hearing sermons, but particularly the latter, where all or any of our fellow listeners, are persons whose circumstances have deprived them of the benefit of a liberal education, the occurrence of terms, allusions, and ideas, of a very complicated character, which demand a secret movement of the educated mind to analyze, and which must therefore be wholly unintelligible to the greater part of the auditors. How much more noble than this ostentatious parade was the resolution of a Minister, celebrated both for his learning and his piety, never to employ a difficult word, if he could find an easy one; because a poor but pious hearer once inquired of him, who those primitive Christians were, of whom he had said so much, and was quite astonished to find that they were only those who lived nearest to the time of our Lord. He ever

afterwards called them the first Christians." Cecil.

*Domus Ultima.* The following Epigram was written by the celebrated and learned traveller, Edward Daniel Clarke, LL. D. on seeing the words *Domus Ultima* inscribed on the vault belonging to the Dukes of Richmond:

Did he who thus inscribed the wall,  
Not read, or not believe, St. Paul,  
Who says, there is, where'er it stands,  
Another house not made with hands;  
Or may we gather from these words  
That house is not a house of Lords.

National Gazette.

*Facts respecting Howard the Philanthropist.* This good man used to say to his friends: "It is as near to heaven from Grand Cairo, as from London. If we meet again here, may we be nearer heaven; if in another world, may it be in heaven." This is in the true spirit of St. Paul: "I go—unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." *Acts* xx. 22—25.

Near the close of his journal he writes: "I am a stranger and pilgrim here; but, I trust, through grace, going to a land peopled with my fathers and my kindred, and the friend of my youth. And I trust my spirit will mingle with those pious dead, and be for ever with the Lord." How humble, affectionate, and devout!

It has been remarked of this Philanthropist, that "he never took a ride without having the satisfaction of learning that he had, before his return, contributed in some way to make a fellow creature happy."

*Calvin's opinion of Forms of Prayer.* As to a form of Prayer and

GOS. MES.—VOL. II.

of Ecclesiastical Rites, I highly approve that it should be certain, from which it may not be lawful for any minister to depart: As well in consideration of the weakness and ignorance of some, as that it may more plainly appear, how our Churches agree amongst themselves; and lastly, that a stop may be put to the giddiness of those who affect novelties. *Calvin's letter to the Protector of England under Edward VI. See Archbishop Secker's works*, iii. p. 381. 3d Ed. Dub. 1775.

*Prayers.* Extemporary prayer is the sole act of the minister; he therefore kneels, and prays for the people, who stand before him, and listen.

Where forms of prayer are used, the minister leads, and prays with, the people; who kneel, as well as the minister, when offering up their joint prayers to the throne of Grace.

*Grandeur of God.* As God delights to manifest himself in the little as well as in the great, he has shown his consummate wisdom, in every part of the vegetable creation. Who can account for, or comprehend the structure of a single tree or plant? The roots, the stem, the woody fibres, the bark, the rind, the air-vessels, the sap-vessels, the leaves, the flowers and the fruits, are so many mysteries. All the skill, wisdom, and power of men and angels, could not produce a single grain of wheat? A serious and reflecting mind can see the grandeur of God not only in the immense cedars on Lebanon, but also in the endlessly varied forests that appear to the microscope in the mould of cheese, stale paste, &c. &c." *Clarke's Comment. Gen.* i. 11.

*The Sun of Righteousness.* It is worthy of remark, that on the fourth day of the creation the Sun was formed, and then "first tried his beams athward the gloom profound;" and that at the conclusion of the fourth

millenary from the creation, according to the Hebrew, the *Sun* of righteousness shone upon the world, as deeply sunk in that mental darkness produced by sin, as the ancient world was while teeming darkness held the dominion, till the sun was created as the dispenser of light. What would the natural world be without the sun? A howling waste, in which neither animal nor vegetable life could possibly exist. And what would the moral world be without Jesus Christ, and the light of his word and spirit? Just what those parts of it now are, where his light has not yet shone—"Dark places of the earth, filled with the habitations of cruelty," where error prevails without end; and superstition, engendering false hopes and false fears, degrades and debases the mind of man. *Ibid.* v. 16.

**Clerical Discretion.** I would take this opportunity of urging upon every zealous advocate of the peculiar truths of the Gospel, the necessity of caution, lest by any indiscretion he excite unnecessary prejudice. It is of the last importance clearly to distinguish between what is *essential* and what may be only *expedient*. In the former, no compromise can possibly be made. The truth, in a Christian spirit, and in its just proportions, must be delivered, fearless of all consequences. But there is much scope for deliberation, as to the extent to which *improvements* ought to be pushed. A minister may discharge his own conscience, and his flock may be saved, without adopting them at all: and it becomes a simple question of ultimate advantage or disadvantage, whether they should be introduced. Taken by themselves, the question is decided at once; but, taken in their necessary connexion with other things, they require a sound judgment to determine their expediency. The benefit expected may be purchased at too high a price; and the price should be ascertained, to its full extent, before

any experiment be made. If some good men had previously calculated the degree of irritation and the party spirit which a change in modes of singing; or in the usual version of the Psalms; or in times of performing Divine service; and other innovations on long-established customs, were likely to produce, they would have hesitated before they adopted the obnoxious measures: and at least have waited till a fair opportunity had occurred of making the alteration, with the least possible violence to inveterate prejudices. Rashness, in these respects, has frequently excited strong opposition; and sometimes led to the removal of valuable men from important stations. In such cases, it is unjust to attach these consequences to a faithful discharge of pastoral duties: they ought rather to be ascribed to a want of judgment, and an ill-disciplined mind, in the individual who forced his plans, and could brook no opposition to his wishes. *Jerram's Tribute of Parental Affection*, p. 107. COACTOR.

From the Family Visitor.

#### RESPONSIBILITY OF FEMALES.

THE remark is as true as it is common, that in countries far advanced in civilization and refinement, our sex have the principal agency in giving to society its moral and intellectual aspect. As the subject of female influence has been discussed in your columns, it is not my design to enter upon that topic, but to contribute in my humble measure towards giving it a right direction.

If our influence is great, our responsibility is proportionably great. If we have the power of moulding society, to a considerable extent, according to our will, the vices that mar its beauty and happiness, and which our influence is not exerted to suppress, will be imputed to us, and must be answered for as our deeds, in the day of final retribution. It is a matter of

infinite importance therefore, that our intercourse with society should be so regular as to produce a salutary effect on all around us. But how shall this be done? Shall we assume a melancholy air, and lecture our friends on religion until they retire from our presence in disgust, and shun us as they would the serpent or the scorpion? By no means. There is something cheerful and attractive in that religion which has brought life and immortality to light. The sceptic may well mourn over the miseries of life, be sad, in view of the thick darkness and gloom that surround the grave, and shudder at the prospect of annihilation or a miserable existence hereafter. But let us, who hope better things than these, whose path is illumined with the lamp of heaven, (for a female infidel must be a monster of ingratitude and iniquity,) let us throw all around the charms of cheerfulness and joy, that others may seek and rejoice in our society, and be influenced by our example, to walk in wisdom's ways. There is no danger that an amiable, intelligent, accomplished, and virtuous female will be neglected. Her society will always be sought by the other sex; and it is completely in her power to dictate the terms on which it shall be enjoyed. Let her never countenance by her example, or even by a *smile*, light and trifling remarks on religion, or any kindred subject. The Bible was not given to man, that its sacred truths might be quoted with irreverence, to adorn the conversation of the gay and thoughtless; the ministry of the Gospel was not instituted to be the scoff of fools, or to exercise the ingenuity of the critic; the conduct of Christians must be accounted for at the tribunal of their own Master, and not be made the sport of the immoral and profane, who know not the heart, and have an interest in misrepresenting their motives. The approbation or disapprobation of a lady of any sensibility and independence, is instantly observed

in her deportment, when topics like these are treated with that levity, which too often passes for wit with the thoughtless, even among nominal christians. A rebuke given in the spirit of meekness, will, in most cases, produce a powerful and salutary effect. From the other sex it might perhaps give offence; but in us it indicates a spirit of independence, and an unwavering love of truth and virtue, which seldom fail to excite the admiration even of those who feel the wound.

Perhaps there is not a more prevalent vice in our land, or one the progress of which it is more difficult to arrest, than that of intemperance. It exists in its incipient state, in the habits of a large portion of the young men in our country. If unchecked, it acquires strength from year to year, until it obtains complete control over the *man*—who will not return to habits of sobriety until the Ethiopian shall change his skin, and the leopard his spots! He who craves a julep or a dram at twenty, will be a drunkard at thirty, and a sot at forty. Much of the guilt of this beastly vice and its consequences, attaches to our sex. It is in our power, and perhaps in ours only, to give it an effectual check in the early stages of its progress. Let us not only speak of it in terms of reprobation, but decline all intimacy with its devotees. Let no mistress of a family invite, or even admit, into her social and domestic circle, any gentleman who is addicted to intemperance. This experiment has been successfully tried by some individuals. Only let it become universal, and the effect will be astonishing.

The same remark will apply with equal, if not greater force, to the practice of duelling. This blackest species of murder is, in a peculiar sense, *our* sin; not that we actually seize the weapons of death and enter the field of murder; but others do it at our instance, and with our approbation. They do it to recommend themselves to us, as men of honour; and we

sanction the deed, and appropriate its sin and its punishment to ourselves, by giving our hands and our hearts to the murderer. Let us recoil from the flatteries and professions of such a lover, as we would from the tears of the crocodile or the sting of the viper. The Almighty, in his wrath, can scarcely inflict a heavier curse on a woman in this world, than to give her a drunkard or a duellist; for a husband.

Intimately connected with these vices is the game of cards, and other games of hazard. In these many of us, and those who move in the higher circles, personally take a part. We are induced first to play for amusement, because there can certainly be no harm in a little innocent amusement; and this we are the rather inclined to do, because our presence may serve to restrain the gentlemen, and keep them within the bounds of moderation and decency. Next a small sum of money is staked, the loss of which cannot be sensibly felt by any one. This we win of course; and thus the love of money is added to the love of cards, until the game in some form or other engrosses all the affections of the heart. This is no fiction; I know many living illustrations of its truth. But what is most lamentable, is the demoralizing influence of such an example on the neighbourhood. The presence of one accomplished and intelligent lady at a card table in the social circle, whether the object be money or amusement, is regarded by the young men as a full license for them to go to any extent in gambling, and all its kindred vices. Let those ladies then who have any respect for religion, any gratitude for the elevation it has, given them in society, any love of their country, whether they be young or old, married or unmarried, give their countenance and the charms of their society, to those gentlemen only, who regard the laws of God and man, and whose characters are unpolled with crime.

LAURA.

#### PRAYER TO BE USED BY PERSONS GOING TO CONFIRMATION.

*By the Rev. J. W. Cunningham.*

O THOU good and gracious God, who hast loved and blessed me all the days of my life, I now kneel before Thee, to ask thine especial blessing on the vows I am about to take upon me in Confirmation. I know that these vows have already been made for me at my baptism; and am deeply humbled when I remember how often I have broken them. It is by Thy mercy alone, that I am preserved till now, and enjoy this opportunity of making my peace with Thee. I approach Thee, O God, in the name of Jesus Christ; and for his sake, "who loved us, and gave himself for us," beseech Thee to have mercy upon my guilty soul. Pardon my past ingratitude, carelessness, coldness of heart, and disobedience. Pardon the wicked words I have spoken, the wrong desires I have felt, the bad tempers I have indulged, and the wrong actions I have done. O Lord God, I am about to dedicate myself publicly to thy service. I pray that my lips may speak the language of my heart; and that from the moment of coming to Thine altar, I may feel myself set apart for God, and solemnly bound to live to thy glory, to honour thy gospel, to believe in thy word, to love and trust and follow thy dear Son, and to become thy "soldier and servant unto my life's end." Without Thee, I can do nothing. O send me thy Holy Spirit, to change my heart, correct my temper, strengthen my resolutions; to guide and keep me in the paths of duty to God and man. May I henceforth love the Bible, the church, and the sabbath. May I come with a devout mind to the sacrament of the Lord's supper. May I no longer be led away by the wickedness of my own heart, by the temptations of the world, or by the advice of others. May I feel that I am "not my own, but bought with a price,"

the price of a Saviour's blood. And, O, in future years, may the remembrance of these solemn vows rise up to check me in all sin, and fix me in the service of my God. I pray also for all those going with me to Confirmation. May we be united to God, and to one another. May we love one another, as those who are heirs of the same corruption, beset by the same temptations, bound by the same vows, redeemed by the same blood, and children of the same God and Father. Lord, hear these petitions, and bless us, and have mercy upon us, for the sake of Jesus Christ: in whose holy words I continue to address thee:

Our Father, &c.

PRAYER AFTER CONFIRMATION,  
OR FOR ANY PERIOD OF LIFE.

*By the same.*

O most merciful Lord God! I desire to bless Thee for all thy mercies to my guilty soul: that Thou hast spared me so long, and hast heard me so often, and dost still permit so unworthy a sinner to draw nigh unto Thee. I thank Thee for the means of grace, and the hope of glory; and, above all, for the inestimable gift of thy dear Son for the sins of the world. I thank Thee that I have been permitted to bind myself to Thee. I know that Thou art good, and ready to forgive, and plenteous in mercy to all who call upon Thee. O grant me grace now, to fulfil my vows, and to give myself up altogether to thy service. Give me pardon for the past, and strength and holiness for the time to come. O Lord, I am indeed guilty before Thee. I have been too long careless, and selfish, and ungrateful, and disobedient. I have not sought thy favour, or loved thy house, or obeyed thy blessed word. I have not loved and followed my gracious Redeemer. I have loved sin, and folly, and self-indulgence, and things below, instead

of those things which are at thy right hand. I acknowledge my sin, and my transgression is ever before me. Cleanse me, O God, from all my guilt. Wash me in the blood of my crucified Saviour. Have mercy upon me, have mercy upon me. According to the multitude of thy tender mercies, blot out all my transgressions. Receive, and pardon, and bless me, for the sake of Jesus Christ our Lord. And, O! gracious God, not only cleanse me from my guilt, but create in me a clean heart, and renew a right spirit within me; so that I may no more sin against Thee. What I know not, teach Thou me. Teach me to hate what is evil, and cleave to what is good. Teach me to know the truth, to love it, and to obey it. Give me holy hands to lift up unto Thee. Renew me in thine own image, righteousness, and true holiness. Fill me with humility and faith and love towards Thee the Lord my God, and Jesus Christ my most merciful Redeemer. Teach me to love Thee, and to show that I love thee by endeavouring to keep thy commandments. Make me also honest, diligent, and tender hearted, and meek, and forbearing, and forgiving, towards my fellow creatures, even as I hope to be forgiven of Thee. May I walk in the Spirit; and so not fulfil the lusts of the flesh. May I deny myself, and take up the cross and follow Thee. Draw me, O Lord, that I may run after Thee. Help me to read, to think, to hear, to feel, to pray. Guide me by thy counsel, and at length receive me up into glory. Be a tender Father to me; and may we all be thy sons and daughters, O Lord God Almighty! And, gracious God, bless my dear friends, and neighbours, and all the world; and hasten the happy day when we shall all be one flock under one Shepherd, Jesus Christ the righteous. I ask these blessings in his name: in whose blessed words I continue to say,

Our Father &c.

## POETRY.

THE Rev. James Grahame is favourably known among the poets of Scotland, as the author of "The Sabbath," "Sabbath Walks," "Birds of Scotland," "British Georgics," &c. He was educated for the Bar, but being out of health, and disgusted with the practice of the law, he indulged his devotional feelings, and entered into Holy Orders in the Church of England. He soon after accepted of a living in the neighbourhood of Durham; where he retired, contented with the small stipend which the living afforded, and flattering himself with the hope of regaining his health in the exercise of a function so congenial to his mind. His amiable disposition and powers of eloquence, made him beloved and admired beyond the range of those whom he was appointed to superintend and instruct; and while he occasionally indulged his Muse in the excursions of fancy, he faithfully discharged the laborious duties of the pastoral office. He went to Durham in the Spring of 1810, but his health declining, occasioned by water in the brain, he removed to Glasgow, where he was soon after called into "another and a better world."

The following extracts from his poem on *The Sabbath*, will be read with delight by every one who has a taste for the beauties of poetry, or the smallest claim to religious feeling. To many of our readers this beautiful poem is, no doubt, familiar; but it will not, on that account, be the less acceptable in the Gospel Messenger.

## THE SABBATH.

How still the morning of the hallow'd day!  
Mute is the voice of rural labour, hush'd  
The ploughboy's whistle, and the milkmaid's song.  
The scythe lies glitt'ring in the dewy wreath  
Of tedded grass, mingled with fading flowers,  
That yester-morn bloom'd waving in the breeze:  
Sounds the most faint attract the ear—the hum  
Of early bee, the trickling of the dew,  
The distant bleating, midway up the hill.  
Calmness seems thron'd on yon unmoving cloud.  
To him who wanders o'er the upland leas,  
The blackbird's note comes mellow'd from the dale;  
And sweeter from the sky the gladsome lark  
Warbles his heav'n-tun'd song; the lulling brook  
Murmurs more gently down the deep-sunk glen;  
While from yon lowly roof, whose curling smoke  
O'er mounts the mist, is heard, at intervals,  
The voice of psalms, the simple song of praise.

With dove-like wings Peace o'er yon village broods;  
The dizzying mill-wheel rests; the anvil's din  
Hath ceas'd; all, all around is quietness.  
Less fearful on this day, the limping hare  
Stops, and looks back, and stops, and looks on man,  
Her deadliest foe. The toil-worn horse, set free,  
Unheedful of the pasture, roams at large;  
And, as his stiff unwieldy bulk he rolls,  
His iron-arm'd hoofs gleam in the morning ray.

But chiefly man the day of rest enjoys.  
Hail, Sabbath! thee I hail, the poor man's day.\*  
On other days, the man of toil is loom'd

\* Deut. v. 12—16; Lev. xxiii. 3, xix. 30; Exod. xxiii. 12; Isa. lvi. 6, 7; Luke iv. 16—20, xxiii. 54 to end; Acts xiii. 14, 15, 16, 27, 42; Amos viii. 4, 5, 6; Isa. lviii. 13, 14; Matt. xxviii. 1—6; Acts xx. 7.

To eat his joyless bread, lonely, the ground  
 Both seat and board, screen'd from the winter's cold,  
 And summer's heat, by neighbouring hedge or tree;  
 But on this day, embosom'd in his home,  
 He share's the frugal meal with those he loves;  
 With those he loves he share's the heartfelt joy  
 Of giving thanks to God—"not thanks of form,  
 A word and a grimace, but rev'rently,  
 With cover'd face and upward earnest eye.

Hail, Sabbath! thee I hail, the poor man's day:  
 The pale mechanic now has leave to breathe†  
 The morning air pure from the city's smoke,  
 While wand'ring slowly up the river side,  
 He meditates on Him whose power he marks  
 In each green tree that proudly spreads the bough,  
 As in the tiny dew-bent flowers that bloom  
 Around the roots; and while he thus surveys  
 With elevated joy each rural charm,  
 He hopes, (yet fears presumption in the hope,)  
 To reach those realms where Sabbath never eads.

But now his steps a welcome sound recalls:  
 Solemn the knell, from yonder ancient pile,  
 Fills all the air, inspiring joyful awe:  
 Slowly the throng moves o'er the tomb-pav'd ground:  
 The aged man, the bowed down, the blind  
 Led by the thoughtless boy, and he who breathes  
 With pain, and eyes the new-made grave, well pleas'd;  
 These, mingled with the young, the gay, approach  
 The house of God: these, spite of all their ills,  
 A glow of gladness feel; with silent praise  
 They enter in; a placid stillness reigns,  
 Until the man of God, worthy the name,  
 Opens the book, and reverentially  
 The stated portion reads. A pause ensues.  
 The organ breathes its distant thunder-notes,  
 Then swells into a diapason full:  
 The people rising, sing, "*With harp, with harp,*  
*And voice of psalms;*" harmoniously attun'd  
 The various voices blend; the long-drawn aisles,  
 At every close, the ling'ring strain prolong.  
 And now the tubes a soften'd stop controls,  
 In softer harmony the people join,

\* Though this usage did not originate in positive institution, yet our Lord may be said to have enjoined it by his example. Many are the instances that might be quoted. Even after his resurrection, he brake bread and blessed it. "But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent; and he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known to them in *breaking of bread*. Luke xxiv. 29-35.

† He who has seen threescore and ten years, has lived ten years of *Sabbaths*. The appropriation of so considerable a portion of human life to religious duties, to domestic enjoyment and to meditative leisure, is a most merciful branch of the Divine dispensation. It is the grand bulwark of *poverty* against the encroachments of *capital*. The labouring classes *sell* their time. The rich are the buyers, at least they are the *chief* buyers; for it is obvious, that more than the half of the waking hours of those who earn their bread by the sweat of their brow, is consumed in the manufacture of articles that cannot be deemed either necessities or comforts. Six days of the week are thus *disposed* of already. If Sunday were in the market, it would find purchasers too. The abolition of the Sabbath would, in truth, be equivalent to a sentence, adjudging to the rich the services of the poor *for life*.

While liquid whispers from yon orphan band,  
 Recall the soul from adoration's trance,  
 And fill the eye with pity's gentle tears.  
 Again the organ-peal, loud rolling, meets  
 The hallelujahs of the choir: Sublime  
 A thousand notes symphoniously ascend,  
 As if the whole were one, suspended high  
 In air soaring heav'nward: afar they float,  
 Wafting glad tidings to the sick man's couch:  
 Rais'd on his arm, he lists the cadence close,  
 Yet thinks he hears it still: his heart is cheer'd;  
 He smiles on death; but, ah! a wish will rise—  
 "Would I were now beneath that echoing roof!  
 No lukewarm accents from my lips should flow;  
 My heart would sing; and many a Sabbath day  
 My steps should thither turn; or, wand'ring far  
 In solitary paths, where wild flow'rs blow,  
 There would I bless His name who led me forth  
 From death's dark vale, to walk amid those sweets,  
 Who gives the bloom of health once more to glow  
 Upon this cheek, and lights this languid eye."

It is not only in the sacred fane  
 That homage should be paid to the Most High;  
 There is "a temple, one not made with hands,"  
 The vaulted firmament: Far in the woods,  
 Almost beyond the sound of city-chime,  
 At intervals heard thro' the breezeless air;  
 When not the limberest leaf is seen to move,  
 Save where the linnet lights upon the spray;  
 Where not a flow'ret bends upon its little stalk,  
 Save when the bee alights upon the bloom;  
 There, rapt in gratitude, in joy, and love,  
 The man of God will pass the Sabbath noon;  
 Silence his praise: his disembodied thoughts,  
 Loos'd from the load of words, will high ascend  
 Beyond the empyreal.—  
 Nor yet less pleasing at the heav'nly throne,  
 The Sabbath-service of the shepherd-boy!  
 In some lone glen, where ev'ry sound is lull'd  
 To slumber, save the tinkling of the rill,  
 Or bleat of lamb, or hov'ring falcon's cry,  
 Stretch'd on the sward, he reads of Jesse's Son;  
 Or sheds a tear o'er him to Egypt sold,  
 And wonders why he weeps: the volume clos'd,  
 With thyme-sprig laid between the leaves, he sings  
 The sacred lays, his weekly lesson, conn'd  
 With meikle care beneath the lowly roof,  
 Where humble lore is learnt, where humble worth  
 Pines unrewarded by a thankless state.  
 Thus reading, hymning, all alone, unseen,  
 The shepherd-boy the Sabbath holy keeps,  
 Till on the heights he marks the straggling bands  
 Returning homeward from the house of pray'r.  
 In peace they home resort. O blissful days!  
 When all men worship God as conscience wills.

(TO BE CONTINUED.)

**Miscellaneous Intelligence.**

**General Theological Seminary.** Agreeably to our promise in the last number, we present our readers with a summary of the proceedings of the trustees of this institution at their late meeting, held from the 26th to the 29th of July inclusive.

There were present four bishops; viz. Bishop White, Bishop Kemp, Bishop Croes, and Bishop Brownell. Fifteen clerical, and eleven lay trustees attended, from seven of the dioceses of the Church.

The Hon. Daniel E. Huger, of S. Carolina, was elected a trustee in place of the Hon. Benj. Huger, deceased; and Mr. David E. Evans, of (Batavia) New-York, in place of Mr. P. S. Van Rensselaer, deceased.

Mr. E. R. Jones was re-elected treasurer, and the Rev. H. U. Onderdonk secretary. The standing committee (which includes the treasurer and secretary, and the bishops in New-York at any time of meeting) are the Rev. Dr. Harris, the Rev. Dr. Lyell, the Rev. W. Berrian, the Rev. Dr. Milnor, the Rev. Dr. Wainright, the Rev. W. Creighton; Mr. T. L. Ogden, Mr. I. Lawrence, Mr. D. S. Jones, Mr. T. S. Townsend, Mr. H. M'Farlan, and Mr. J. Lorillard.

Professor Verplanck, "finding that the interruption of other duties, and his necessary absence from the city during the greater part of the session of the seminary,\* rendered it impossible for him to discharge the duties of his professorship," tendered his resignation of that appointment: whereupon it was "*Resolved*, that the resignation of Professor Verplanck be accepted; and the thanks of this board be presented to him for the ability and attention with which he has discharged the duties of his appointment, and their assurance of regret at being deprived of his talents and valuable services." The faculty were

\* Mr. Verplanck has been elected a member of Congress from New-York.

directed to make provision for the instruction of the students in the branches before taught by Professor Verplanck.

The general funds of the

Seminary amount to \$83,644 90

The sums paid for scholarships amount to 7,991 73

The building fund—

(Paid \$7,228 72) } Total, 10,467 72  
(Unpaid 3,239) }

The annual income of the Seminary is estimated at \$5,018 69; and the annual expenditure at \$5,300.

Mr. Lawrence, Mr. M'Farlan, and the Treasurer, were re-elected the finance committee.

Two of the statutes were altered, (the same which were modified in May, 1823.) The effect of these alterations is as follows:

The annual meeting of the trustees is to be held on the fourth Tuesday in June in each year; during which meeting the examination of the students and the commencement are to take place. In the years of the assembling of the General Convention, there is to be a second meeting of the board, on the Wednesday of the week preceding that in which the convention meets.

After the present year, the first session of the course of study is to commence on the first Monday in October; and the second session is to terminate on the last Saturday in June.

The subject of the revision of the course of study was postponed to the next annual meeting of the board.

Mr. William R. Whittingham, who had just completed the course of study in the seminary, and received the testimonial, was appointed librarian. He was also allowed to reside at the Seminary, and enjoy the academic privileges of a fellow of the institution; there being as yet no fellowships established.

It was ordered by the board, that the standing committee ascertain, before the close of the present year, the

amount of "moneys in any way given or contributed" in each diocese, "to the funds of the Seminary," whether to the general fund, the building fund, for scholarships, or for other purposes; and that the Secretary then transmit, without delay, to the Secretary of the Convention of each diocese, the amount of contributions received from it; and also communicate the amount of all the contributions of the several dioceses to the Secretary of the General Convention; to the end that it may be understood how many trustees every such diocese is entitled to elect, on the ground of its contributions, according to the third article of the constitution.

The following is the report of the faculty for the past year:

The faculty of the General Theological Seminary beg leave to present to the trustees their annual report of the state of the institution.

At the beginning of the first session seven students were admitted, viz. Southerland Douglass, A. B. of the Eastern diocese; Clement F. Jones, A. B. of Pennsylvania; William A. Curtiss, A. B. of New-York; Edward W. Peet, A. B. of Connecticut; Samuel Fuller, jun. A. B. of New-York; Dexter Leland, A. B. of South-Carolina; and John W. Curtiss, A. B. of New-York; all of whom became members of the third class, except Mr. Douglass, who, upon examination, was found qualified for admission into the second. On the 6th of December, Henry V. Johns, A. B. of Delaware, was admitted a member of the third class; on the 20th, William H. Lewis, of Connecticut; on the 17th of January, 1825, Thomas Young, A. B. of South-Carolina; and on the 21st of March, Hiram Adams and George Hinton, both of New-York. Mr. Phœbus, who intended when he entered the Seminary last year, to remain four years, thought it most advisable to review the studies of the first year, and therefore continued a member of the same

class. On the 10th of January, Messrs. Hoyt and Davis left the Seminary—the former from ill health and other causes, and the latter in consequence of an appointment to a tutorship in Union College. On June 6th, Mr. Page also left the Seminary, in order to make the necessary preparations for receiving deacon's orders as soon as possible. The number and names of the students now in the institution are as follows: First class three, viz. Messrs. Holmes, Howell, and Whittingham; second class nine, viz. Messrs. Crosby, Douglass, Griffin, Hicks, Hutchins, Keese, Pyne, Shelton, Stone; third class twelve, viz. Messrs. Adams, A. Curtiss, W. Curtiss, Fuller, Hinton, Johns, Jones, Leland, Lewis, Peet, Phœbus, Young: in all twenty-four. Mr. Phœbus is absent in consequence of ill health.

The course of study pursued has been in general the same as that of last year. The professor of Greek and Oriental literature has facilitated the progress of the second class with the professor of biblical learning and interpretation of Scripture, by directing their attention to those portions of Hebrew which are closely connected with the study of some parts of the epistles. The duties of the professor of pastoral theology and pulpit eloquence have been performed by the professors in rotation, as reported last year.

In concluding their report, the faculty mention, with much pleasure, that the Society for the Advancement of Religion and Learning in this state, have voted to their disposal \$500 for the purchase of elementary books and others in frequent use in the Seminary. Part of this donation has already been appropriated, as will be more fully seen in the report of the library committee.

Respectfully submitted to the trustees.

By order of the faculty,

SAMUEL H. TURNER, Chairman.  
New-York, July 26th, 1825.

*Christian Journal.*

*Convention of Maryland.* The Convention of the Protestant Episcopal Church in the Diocese of Maryland, was held in St. Paul's Church, Baltimore, on the 1st, 2d and 3d of June, 1825. There were present, the Bishop, (Dr. Kemp,) 34 Presbyters and 9 Deacons, and Lay Delegates from 37 Parishes. The Church in this Diocese consists of the Bishop, 43 Presbyters, 11 Deacons, and 58 Parishes. The Parochial Reports give the following result: Marriages, 248; Baptisms, 1009; Burials, 466; Communicants, 2423; Sunday School Scholars, 856. Most of the Reports do not state the number of Scholars. The Bishop stated in his Address to the Convention, that he had "consecrated one Church, visited 22; Confirmed 303 persons; Ordained 4 Deacons and 1 Priest, and enrolled one Candidate for Holy Orders." The following extracts are taken from the Bishop's Address:

"I have observed, with great regret, that the ante-communion service, as it has of late been termed, is regularly omitted in many of our churches. That the commandments of God should be sounded in the ears of the people, with great solemnity, every Lord's day, is surely desirable. And while the portions of Scripture selected for the Epistles and Gospels, recognize and illustrate all the prominent articles of christian faith, the prayers form a series of devotions through the whole year, which imply a sincere belief in the doctrines of the Gospel, as well as aspirations of heart, for its great spiritual blessings. And it is evident, that if men, under the performance of the other services, could swerve from the doctrines of the Church, they never could do so, if they sincerely and devoutly join in the devotions of the ante-communion service. Besides, it has been the opinion of some of the most wise and religious members of the church, that while this service is retained, the

Church can never materially deviate from the doctrines of the Gospel.

"The rubric, which directs the use of this service, it has been said, is equivocal and uncertain. This might be admitted, if we were not so happy as to possess, not only the living testimony, but the written opinion of the Presiding Bishop of the Church, who, in all the alterations and changes of the Book of Common Prayer, that were made at the organization of the American Church, took a leading and interested part. In my judgment this is decisive, and sure I am, that the Church can never condescend, with this opinion before her eyes, to wink for any length of time at such an irregularity."

"It has been said that the present time is remarkable for the manifestation of a disposition in all professing christians to unite. As to the disposition itself, wherever it exists in sincerity and truth, it is highly praiseworthy. But the question is, how ought this disposition to operate? Not, surely, in blending truth and error—not in confounding divine and human means—not in amalgamating the Church of Christ with self-created societies: but in an honest and sincere investigation of truth, in such simplicity of heart in the sight of God, as to adhere to, and to advance his kingdom with all our powers—by an over-ruling respect for the word of God—by an ardent desire to promote the religion of Christ in its simplicity and divine excellence—unfeigned good will towards our fellow creatures, and with fervent zeal to promote their salvation; whenever these acquire a complete control over our sentiments and actions, we shall soon be brought to glorify God with one heart and with one mouth.

"That Jesus Christ revealed only one religion, and that he and his Apostles established only one Church, are positions not to be controverted. And although we would not venture to say

how near our Church approximates the divine model, yet there are certain things, of the correctness of which we are so confident, that we can never give them up. Our Apostolic ministry—our incomparable liturgy—our system of doctrines drawn from Scripture, in conformity to the views of the Church in her purest days—our sacraments in the simple character in which they were instituted by our blessed Lord: these are the pillars of our sacred fabric, which we can never suffer to be shaken. And should others contend that they possess these, although under different modifications, we are perfectly willing to suffer them to remain in peace, unless by fair and friendly discussion we can convince them of their errors.

The instructions and the example of the Apostles are surely to be followed in these things. St. Paul admonishes Timothy, his beloved son in the faith, to hold fast "the form of sound words, which he had heard of him, in faith and love, which is in Christ Jesus." And he tells him, "that the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth. That sacred edifice which God has erected upon his Holy Hill, let us preserve in all its beauty and strength; nor let us imagine that we shall draw strangers in by defacing that beauty or lessening that strength, but by our prayers, and by kind and affectionate treatment.

*Convention of Georgia.* The third Convention of the Protestant Episcopal Church in the Diocese of Georgia, was held in St. Paul's Church, Augusta, on the 18th, 19th and 20th of April, 1825. Episcopal Offices in this Diocese, are performed by Bishop Bowen, of South-Carolina, under the 20th Canon of the General Convention. There were present 4

Presbyters, and Lay Delegates from 2 Parishes. The Parochial Reports furnish the following aggregate: Marriages, 6; Baptisms, 20; Burials, 2; Communicants, 147; Sunday School Scholars, 105.

The Rev. Mr. Jones read to the Convention the following extract of a letter from the Hon. C. B. Strong, of Macon:

"Thrice happy should I be were I enabled, as a humble representative of our newly formed Society, to meet our dear brethren in Convention; but you know the weighty and very imperious circumstances that forbid. Situated as I am, all I can do is to communicate through you to the members of the Convention, my feeble views and humble desires. You know, by the short tour you have made through the State, the forlorn and scattered situation of the almost lost sheep of our flock; their destitute and bewildered condition; and how little is known of our holy faith and sublime mode of worship. You are also, in some degree, apprised of what might be done, were there proper means employed for raising our venerable Church from the dust. These considerations prompt me to entreat you to use your greatest exertions to induce the Convention, either by application to the General Convention, or in some other way, to procure one missionary or more, to preach in this State. If one or two clergymen of piety, talents and eloquence, could be obtained to labour in this desirable vineyard even for one year, sure am I, that both they and we would reap a rich reward. I have neither time, nor talents, nor boldness, to address that solemn body, the Convention, directly; but my heart and desires are with you; and my fervent and humble prayer to Almighty God is, that you may be guided by that light, and wisdom, and grace, which come alone from on high, and point to the everlasting source of consolation."

The Report of the Rev. Mr. Jones "to the Society for the Advancement of Christianity in Georgia," of which he is a Missionary, was read to the Convention, from which the following is extracted:

"In compliance with the request of your Committee, I have visited a considerable number of the towns in this State; I have found the members of our Church scattered in every direction, as 'sheep without a shepherd.' Some have availed themselves of the solicitations of the religious denominations in their vicinity to commune with them, but still glance an anxious, wishful eye to their first love, and would rejoice in being admitted to her bosom. Others allude to the Church of their fathers with the liveliest interest, and fervently pray that it may be established amongst them. Every town I have visited contains persons who were raised in our Church, and retain a predilection for her service.

"There is in the vicinity of Madison a wealthy individual, who has expressed his intention of erecting an Episcopal Church. Should he accomplish so desirable an object, there cannot be a doubt but that a clergyman of our Church would receive a handsome support.

"In Milledgeville there are a large number who are connected with no religious denomination, most of whom would prefer the services of our Church to any other."

*Convention of North-Carolina.*—The Convention of the Protestant Episcopal Church in North-Carolina was held in St. Peter's Church, Washington, on Thursday, April 21st, 1825. There were present, the Bishop (Dr. Ravenscroft,) 8 Clergymen, and 21 Laymen. The Parochial Reports give the following result: Baptisms 120; Marriages, 20; Burials, 35; Communicants, 462. The Bishop during his visitations in the course of the preceding year,

preached 46 times; baptised 6 persons, and confirmed 69.

The Bishop's Communication to the Convention, being an Itinerary, would not generally be interesting to our readers; we therefore only select the following paragraphs.

"I have now to call your attention, my brethren, to the general condition of the church, as growing out of that of the particular churches; and to the general results of the past year.

"Dividing the Diocese into three sections, running from north to south, it is evident that the present strength of the church is in the eastern section. The principles of the church are there better understood, more heartily received, and more unhesitatingly acted upon; and, so far as human judgment is permitted to act, there is a greater degree of liveliness, a deeper interest manifested for the purity and consistency of faith and practice. This opinion, however, is predicated on former observation, and the accounts I occasionally have received of their progress since; my personal notice of their present state being prevented, as I have mentioned.

"In the middle section, the state of things is materially different. The members of the Church are not generally as fixed and decided in their principles as Churchmen; and consequently, less interest is felt and manifested for the particular doctrines which distinguish their profession. This, however, is not to be wondered at. They have had less opportunity to be reminded of their distinctive doctrines, fewer occasions to call them into action, and a more extended prepossession of the public mind to conflict with, there being for a long period but two clergymen in the whole section, and one of these decidedly hostile to the principles of the church; while, of the different dissenting denominations, that most respectable in point of learning and ability, has here its main strength concentrated.

"I am happy, however, to be able

to state, that the principles of the Church and of pure religion are gaining ground among the members, of whom there are not a few, whose zeal is coupled with knowledge, and whose faith is manifested by their works; and, in general, more consideration is given to the subject, and a stop, in a great measure, put to the deleterious notion, heretofore so prevalent, that it is a matter of entire indifference, what profession of religion a man adopts.

"In the western section of the Diocese, the prospect is very discouraging, though not without hope. With the exception of the congregation in Wadesborough, under the care of the Rev. Mr. Wright, which is second to none in any Diocese, for soundness in the faith and exemplary holiness, and the congregation of Christ's Church, Rowan, which is more numerous and regular, and, in the main, sound, as Episcopalians, though not without exceptions, and a few recently organized in Salisbury, there is nothing at present to be depended on. In the immediate neighbourhood of the Rev. Mr. Miller, they have commenced retracing their steps, and will in time, I trust, recover from the paralyzing effect of the attempt to amalgamate with the Lutheran body, and the unjustifiable conduct of some of the Missionaries heretofore employed, in abandoning the Liturgy altogether in their public services.

"In Lincoln, where it seems this course was most extensively pursued, the effects are most visible, and likely to be most injurious; yet, had we the means of giving and continuing to them the services of a faithful clergyman, my hope is good for the revival of the church even there. Some very influential men are engaged in the cause, and there is sufficient ability, could it be roused into action, to give it success. What could be done, publicly and in private, to stir them up to the exertion necessary, was attempted by myself, during my short

stay among them; and, after leaving them, I printed and circulated an address, a copy of which is herewith presented.

"In the general result of the past year, however, there is great cause of thankfulness and congratulation. The Church in Hillsborough has been organized under the most flattering prospects, and the Rev. Mr. Green called to take charge there, at St. Mary's, and at Judge Cameron's, who, with a laudable zeal for the spiritual interests of his own large family, and of the neighbourhood, has erected, at his own expense, a handsome and commodious building, which will be ready for consecration this summer, together with the new Church in Hillsborough."

"Such, my brethren of this Convention, is the exposition of the state of the Church, which it is my duty to make for your direction, in those consultations for its advantage and extension which you are met to interchange. They are, upon the whole, encouraging, and call for our zealous and hearty co-operation, in what may be expedient, on common advice, to carry on the great interests committed to us. And, while I regret that I have not been able to do more personally, in the limited time allowed me, I feel an unabated desire to apply every faculty of mind and body to the establishment of the Redeemer's kingdom. But duty multiplies while strength decreases. Permit me, then, to suggest the adoption of a rule on the part of the Clergy, to furnish me quarterly with a state of the condition of their respective charges, digested under proper heads, by which I shall be directed to point my services, in preference, where they shall appear to be most immediately needed, without interfering at all with my general duty, except in the arrangement of my visits. Recommending, then, to your most affectionate care, the interests of the Diocese, and supplicating the divine blessing

on the labour you have to engage in, I commit you to the great Head of the Church, for direction and success."

**New Episcopal Church.** A Letter from a correspondent affords us the pleasing information, that the Corner Stone of an Episcopal Church was laid, with Masonic honors, on the 15th Sept. 1825, in the Village of Greenville; in the upper part of this Diocese. An able and interesting Address was delivered on the occasion, by the Rev. Rodolphus Dickinson, Rector of St. Paul's Church, Pendleton. He gave a brief exposition of the distinctive doctrines of our Church, and exposed some of the prejudices which are usually entertained against it by those, who are not well acquainted with its services. The building is to be 55 feet long, by 30 wide, and 18 feet in height. It is estimated that the cost will be about \$3000.

In a cavity of the foundation, prepared for the purpose, were deposited the Book of Common Prayer, and the following inscription:

"At the request of the Building Committee, was laid on the 15th. Sept. A. D. 1825, the foundation stone of an edifice, to be erected for the worship of Almighty God, according to the usages of the Protestant Episcopal Church in the U. States. Rodolphus Dickinson, Past High Priest, presiding, assisted by the companions of said Chapter, and the Brethren of the Lodge.

"Edward Croft, Esq. Chairman; Joseph P. Labruce, Dr. John Crittenden, Members of the Building Committee.

"The site presented by Vardy McBee, Esq.

"Robert Wilson, Stone Mason."

**Bibles.** The Duke of York has lately ordered that every soldier in the British Army, shall be furnished with a Bible, which he must produce on the regular day of inspection, with his arms.

## OBITUARY.

"Be ye therefore ready: for the Son of Man cometh at an hour when ye know not." Luke xii, 40.

It is with much sorrow we announce the sudden and unexpected death, on Tuesday the 6th Sept. 1825, of Mrs. SARAH TUCKER SIMONS, relict of the late Major James Simons,\* and eldest daughter of the late much respected and venerable Tucker Harris, M. D.

"Tis done, and now she's happy."

Added to an enlightened mind, she possessed all the virtues and softer qualities that adorn her sex, and was truly exemplary as a daughter, wife, mother, sister and friend. Brought up under the guidance and direction of pious parents, she early imbibed the principles of religion, which as a star conducted and cheered her through the sad and gloomy vicissitudes of time. Alike in prosperity and in adversity, it never failed to illumine her path, and shone brighter as her day declined. From her childhood, she was a regular, zealous and faithful worshipper at the Episcopal Church. A life of Christian piety and virtue needs no eulogy. In the subject of this notice it beamed with a salutary and benign influence, more especially shedding around her, in the immediate circle of her family, relations and friends, the smiles of benevolence and love. Her uniformly mild and amiable deportment, was an unerring comment on what she deemed her religious and moral obligations, and, her last moments, like the "still small voice" of warning, solemnly impart to survivors, and impressively present to the observation of even the stranger and unknown reader of this humble tribute to her memory, the necessity and duty of endeavouring to be prepared to meet our God.

"Smitten friends  
Are Angels sent on errands full of love;  
For us they languish, and for us they die."

E. J.

Departed this life, Sept. 12th, 1825, in the city of New-York, Mr. WM. CLARKSON, one of the Trustees of the Protestant Episcopal General Theological Seminary, and Chairman of the Vestry of St. Paul's Church, Charleston.

He was a sincere, devout, zealous and steadfast member, and a regular communicant of the Protestant Episcopal Church. He was an early and liberal contributor to the General Theological Seminary, on the anniversary exercises of which he recent-

\* Father of the late Rev. James D. Simons, Rector of St. Philip's Church.

ly attended. He was for nearly forty years a member of the Society for the relief of the Widows and Orphans of our Clergy, and from their foundation of the three other religious societies formed by the male members of our Church, on the highest terms of admission. There was no religious society connected with this diocese of which he, or some member of his family, was not a member. His children were at an early age made contributors to such institutions; an excellent custom happily adapted to nip selfishness; to excite sentiments of piety and humanity; and to lay in season the foundation of the invaluable habit of beneficence.

As a Vestryman, he was attentive, active, indefatigable and successful. Those financial measures, (adverted to by the Bishop in strong terms of commendation, in his address to the Convention of 1824,) by which St. Paul's Church was relieved of a large debt, were carried into effect chiefly by his exertions. He was a humane and considerate master. He erected at his sole expense, in the vicinity of his country residence, a neat, commodious and in every respect suitable Church, in which he read prayers and a sermon on the Lord's day, for the benefit of his slaves and his neighbours. That public service might be continued during his absence, he contributed a sufficient sum, and declared his readiness to unite in the support of a stated minister.

It is by such conduct that the affluent Christian proves satisfactorily that he "loves his neighbour as himself;" that he does "unto others as he would wish them to do to him" were the case reversed; and that he duly recognizes the obligation (arising out of that "state of life" to which it hath pleased God to elevate him) to promote the spiritual and temporal welfare of his fellow men, that "through his mercy they also may obtain mercy." Will not expenditures for such purposes be acceptable to him from whom man receives all that he has; and will not reflection on them prove a real solace, a pure enjoyment, and a good hope? In a country rich in every respect but the "true riches," in which there is a famine of nothing but of "hearing the words of the Lord," what expenditures can be more useful! It was by erecting a temple or a synagogue that pious men of old chose to express their gratitude to God, and their love for their nation.\* Such are the monuments which the wealthy should erect. Every man who looks at them is refreshed, perhaps admonished and incited. They are the beacons of immortality. Their base is on

earth, but their summit is in heaven. They are built in time, but their influence is everlasting.

It hath seemed good to Divine Providence to order that this worthy man should come to his grave amid the inconveniences of a distance from home. But as was piously remarked by the benevolent Howard, who in this respect was similarly situated, "It is as near to Heaven from Grand Cairo as from England." We cherish the well-founded hope that they are both "in the same place where our Saviour Christ is gone before," the city which hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof. "Wherefore comfort one another with these words."

DIED lately, in Alexandria, District of Columbia, the Rev. OLIVER NORRIS, many years Rector of Christ Church, in that city.

## EPISCOPAL ACTS.

### ORDINATIONS.

*By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania.* On Sunday, the 24th July, 1825, Mr. James Du Puy was admitted to the Holy Order of Deacons.

*By the Right Rev. Dr. Brownell, Bishop of Connecticut.* On Monday, the 27th June, 1825, in the Church at Paquatunuck, the Rev. Ashbel Greene, Deacon, was admitted to the Holy Order of Priests.

*By the Right Rev. Dr. Kemp, Bishop of Maryland.* On Thursday, the 3d Feb. 1825, in Christ Church, J. E. Jackson was admitted to the Holy Order of Deacons.

—On Sunday, the 10th April, 1825, in St. James' Church, Anne Arundel, the Rev. Thomas Jackson, Deacon, was admitted to the Holy Order of Priests.

## CALENDAR

FOR OCTOBER, 1825.

2. Eighteenth Sunday after Trinity.
9. Nineteenth Sunday after Trinity.
16. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty-first Sunday after Trinity.
28. St. Simon and St. Jude.
30. Twenty-second Sunday after Trinity.

\* See Luke vii. 8; Amos viii. 11.